

Miscellaneous.

GEHAZI AND ELISHA.

A STUDY FOR CHRISTIAN WORKERS.
2 KINGS 4: 31-34.

BY REV. J. W. JOHNSTON.

The best of masters may often have the worst of servants, the best of servants the worst of masters. Both sides of the beam hardly ever descend at once; one side or the other is generally light. Elisha, the prophet, was served by a hypocrite and a knave; Naaman, the leper, had loved and devoted followers. This is how life is made up. It takes the evening and the morning, the light and the darkness, to make a complete day.

We do not know why Elisha sent his servant with his staff to lay it on the face of the child. Had it been the rod which was used so mightily by Moses in the redemption of Israel from the thralldom and slavery of Egypt, there might have been some hope of good being accomplished; but as it was, this staff had no history, no prestige, no value whatever, other than it was used by the prophet in his journeys up and down the land. The servant carried it as he was bidden; he laid it upon the face of the child, but no effects were realized; the boy still lay cold and dead.

But as we look more intently at this picture, it begins to assume a new form and meaning. Spiritual lessons become strangely apparent. The flashings of a mysterious light are seen. Like the silent movings of a dissolving view, these characters change one by one; the dead boy gives place to a dead world; the yearning mother becomes lost in the pity and the love of God; the servant and the prophet are merged into the instrumentalities by which the dead are to be raised to life, the grave emptied of its prey, and the lost restored to heaven and to God.

It will at once strike you that there was something very hard and unyielding about the conduct of Gehazi. His whole virtue consisted in his obedience. He laid on the staff, but that was all he did. There was nothing kindly, nothing human, nothing sympathetic about him. He acted apparently without any interest in the matter. The boy might be raised, or he might not; the mother's heart might be gladdened, or it might not; these things were outside the circle of his thought. His duty was with the staff. He was to lay on the staff. When that was done, he had done; results were not included in the nature of his work.

Gehazi is not the only staff-layer which this world of ours has seen. From then till now there has been an unbroken succession of them. Every age, every denomination, every church has had them to a greater or a less extent. Staff-layers are found in the pulpit as well as in the pew, in the family and in the church, among the rich and among the poor, with the young and with the old. Nor are they what might be termed bad or unworthy. Quite the opposite. Staff-layers comprise some of the very best of Christians—men and women who are actuated by the strongest motives of duty and obligation. Some men would be amazed if they were called staff-layers, and yet it were a violation of the strictest truth to call them anything else. A minister preaches what men call a strong, lucid sermon. His logic is clear and inexorable; his statements of truth firm and decided; his word stout and ringing; but no effect is produced. No tear glistened in his eye as he spoke of the dangers of dying men; tremulous tones are not felt in his voice as he points the way to the Cross; no deep, mysterious sympathy touches the hearts of the congregation as they listen; no dead souls come back to life. Alas! he is but a staff-layer; and however faultless his rhetoric or eloquence, he is only a black-frocked, whitewashed Gehazi, casting his dead, dry staff upon the faces and the souls of men.

A brother exhorts in the prayer-room; his words are bold and wisely chosen; the thoughts are clear and presented with much force; the unconverted are warned in language bold and unmistakable; but the sympathy, the unction, the strange yearning for the salvation of men is not felt; and though the exhortation is solemn and pointed, yet no heart is reached, no soul is saved. Poor man! he is only a staff-layer; the dead boy is not raised. A wife speaks to her unconverted husband about his duty and his obligations to God. As she speaks her eyes flash, her cheeks burn, her words ring; but the husband listens with impatience, shrugs his shoulders and walks hastily away. Poor, misguided wife! She was but acting as another Gehazi; it was only the laying on of the staff. A father remonstrates with his wayward son; he tells him what the dire results of his course must be; indignation gives strength and volume to his voice, and he threatens expulsion from the paternal roof unless decided changes at once are made; and as the boy listens pride and anger swell in his heart, and he goes out into the world and becomes a hardened prodigal. The father meant well, but it was only the laying on of the staff.

And how much of this there is. Men unroll texts of Scripture from their tongues as surveyors will a tape line, and they will lay them on a man and measure his life and character in this dead, unfeeling way. Christians will take out some hard dry doctrine, as a clerk will his yard-stick, and lay it on a dead soul, hoping by such ways as these to bring them back to life. How many use the Bible as David did the stones which he gathered in the brook,

and the Gospel is but a sling by which the unconverted are to be knocked spiritually down. How many times do we see the Word of God flung as whalers do a harpoon, without mercy, without pity, without love. And this we call doing our duty. Duty is but a dead, dry staff in many of our hands. Gehazi did his duty, but the boy did not rise.

But look at the methods adopted by the prophet: He went into the room and shut the door and prayed. The best work we do is that which is done secretly. The blaze of trumpets and the blowing of rams' horns may have been instrumental in the fall of Jericho; but they contributed very little toward the personal piety of the children of Israel. The virtues which only flourish in the broad glare of publicity, are seldom of much value to the world. The Christian who can only work for God in the crowded prayer-room, makes but a poor disciple of Him whose most wondrous words were spoken not to a vast multitude, but to the astonished Nicodemus, or the still more surprised woman at the well. He who cannot pray with faith and fervency when the doors of his room are closed and he is alone with God, has no right to pray in the presence of the great congregation. She who cannot preach when her arm-chair is the pulpit and her knee holds the entire auditory, has no claims to preach in any other place. It is when the doors are closed that our mightiest praying should be done. "When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which seeth in secret." This is where the Church must get its strength. We may have costly buildings, eloquent sermons, crowded vestries, and stirring songs, but behind all these there must be faithful and earnest calling upon God, or our service will be but as sounding brass and tinkling cymbals. The best workers of a Church must be like the sharp-shooters of an army—most effective when on their knees. The prophet was simply the slide going into God's great stereopticon, and the picture of a kneeling man wrestling with heaven for the restoration of that dead boy, was a picture for all Churches and for all time. Before the dead can be brought to life, before the cry of the penitent can be heard, before the songs of the newborn make glad the hearts of the faithful, there must be strong crying and agony at the Throne of grace. Even Jesus groaned in spirit at the grave of Lazarus. As the divine Son conquered the grave by passing through it, as He overcame death by suffering its sting so must the faithful grapple with the dead hearts of sinful men, holding them in mighty faith before God, till they begin to show signs of returning life.

But Elisha did more than pray. He put himself in direct personal contact with the object of that prayer. There was eye upon eye, mouth upon mouth, hand upon hand, not once but twice, and it was not till he had infused all his spiritual strength and natural magnetism into that lifeless boy that he has sought to get himself before that charge. It is not improbable that, without this hindrance, he would have been sent to the place he should have had.

4. This candidating often defeats itself, or does more than that. A fact or two will both prove and illustrate this:

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COLORED BISHOPS AND QUARTERLY CONFERENCES.

This somewhat mixed question ought, indeed, to be better understood. There ought to be no objection to a fit and proper person on the ground of nationality or color; but on the other hand, we ought not to import such elements into their election. All other things being equal, there should be no conclusion on the ground of race, and neither should there be any exception in their favor. The N. Y. Methodist has lately advocated the addition to the episcopacy of a colored member with seeming candor; but it has been careful not to commit itself to the equality idea; and if all it has written on the subject be carefully read, it will be found to be another contribution to the "separation demand," for of course the colored bishop is only to preside over colored Conferences.

Now, as we have been betrayed already into very questionable legislation on the color line, it becomes us to be watchful that we are not led into other mistakes from arguments founded on false or obscure premises. The principle ought to be conceded that every general superintendent must be qualified to preside over every Conference. This has been so in the past, and must be so in the future. If a fit man of any hue presents himself, let us have him; but do not let us add one iota to the miserable prejudice which as a Church we have so long professed to ignore. If a colored brother can be found up to the average of our present bishops, in the name of all that is fair and square, let us have him; but do not let it be understood that his color shall have nothing to do with the assignments of his work, and that it is to be insulted by being shut out of our Northern Conferences as president, we had better leave him where he is. Better let him be a plain Methodist preacher, than elevate him only for the purpose of despising him.

If we are to retain our Presiding Elders—and we shall do so, probably, for several quadrennials—why not seek to extend their usefulness? And where could we find a more efficient way for so doing than by opening the doors of the quarterly conference to our entire membership? Invite them to come, and in some matters give them a voice and a vote.

Our Churches need stirring up, and to do this we must interest the members and identify them more with the management than we have hitherto done. Money would flow much more freely if there was a more general admission into the inside track of those

For a Sanitarium for poor children he has beget a

1. It indicates that the candidate feels no call, special attention to his own merits, or they will not be noticed. It would seem that our frequent removals, our camp-meetings, preachers' meetings and other connectional gatherings, with their calls for the services of all our men, must suffice to bring all into notice. If not, the case can hardly be relieved by one's trotting about.

2. It indicates a want of confidence in the judgment or the impartiality of the appointing power, and begets a

and the Gospel is but a sling by which the unconverted are to be knocked spiritually down. How many times do we see the Word of God flung as whalers do a harpoon, without mercy, without pity, without love. And this we call doing our duty. Duty is but a dead, dry staff in many of our hands. Gehazi did his duty, but the boy did not rise.

3. It indicates selfishness. The pushing candidate is determined to have a good place, whoever goes to the wall. A generous regard for each other's interests is essential to the success of our itinerary. All agree to accept the work and emoluments assigned them by a disinterested unipare. When a candidate by a happy hit on a single Sabbath creates in a Church a party in his favor, it is usually of the more impulsive and less reasonable portion of the members, those most liable to make trouble if they cannot have their way. This lays a constraint upon the official members, and they in turn press the Presiding Elder and Bishop. When the officials of the Church have committed themselves, it is difficult to break up the arrangement, however much it may be disapproved by the higher authorities. If the Presiding Elder declines to approve, or the Bishop to appoint the man, they are at once accused of tyranny, prejudice, or of lording it over God's heritage. Remember that primarily the trouble comes from a selfish minister and the less considerate portion of a Church. Such are not careful of the spirit or terms in which they vent their feelings. If they get them way, the Church is less well served and some true man is crowded from the place he should have had.

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The Sunday School.

FOURTH QUARTER. LESSON IV.
Sunday, Oct. 26. James 2: 14-26.

BY REV. W. O. HOLWAY, U. S. N.

FAITH AND WORKS.

I. Preliminary.

1. JAMES: the son of Alphaeus (in Hebrew Cleopas or Clapas) and Mary, and probably the same with the James called, in Gal. 1: 19, "the Lord's brother." He was Bishop of the Church in Jerusalem, and was noted for the Nazarene austerity of his life. According to an ancient tradition (Hegesippus) he was accustomed to spend so much of his time in supplication, "that his knees grew hard-skinned like a camel's from constantly bending them in prayer, and entering forgiveness for the people." On account of his "exceeding righteousness" he was called "the Just," and was held in the highest veneration. His martyrdom (A. D. 62) by stoning, is reported by Josephus, who attributes all the calamities attending the destruction of Jerusalem to God's vengeance upon the Jewish people for putting to death a person so pre-eminently just.

2. THE EPISTLE OF JAMES (called "General," or "Catholic," because addressed to no particular Church, but to Jewish Christians everywhere) was written at Jerusalem, between the dates A. D. 45 and A. D. 62. Eusebius, in his Ecclesiastical History, mentions it among the books of questionable canonicity, but it was accepted by the Council of Carthage, A. D. 397. In the period of the Reformation, its inspiration was again questioned by Luther, who thought it antagonized his favorite Pauline doctrine of justification by faith alone. Perhaps the most noted among the modern defenders of this Epistle is Prof. Litzinger, who shows that St. James and St. Paul were simply arguing from different points of view against Jewish errors in the doctrine of justification. The object of this Epistle is "not to teach doctrine, but to improve morality. St. James is the moral teacher of the New Testament" (Smith). It contains warnings against formalism, partisanship, evil-speaking, boasting, oppression, etc., etc.

II. Introduction.

St. James is dealing with a very different class of persons from those to whom St. Paul enunciated his great doctrine of justification by faith alone. The error which St. Paul opposed was that of the Pharisaic type which led men to trust solely in their good works for pardon and salvation, and which therefore rendered the work of Christ, and faith in that work, unnecessary. It was needless to teach these deluded persons, who were trusting in their own merits, that no works, however perfect, could save them; that they could be justified only by faith in the person and work of Christ.

The error with which St. James had to deal was of a different type. Some of the Jewish Christians had adopted the Pauline doctrine of justification by faith alone, but had put upon it a false meaning. They said they had faith; and claimed that as by faith they were justified, and not by works, works were of no account. The drift of St. James' reasoning is to show that their faith was not of the right kind, else it would produce good works; that no faith will justify a man before God which does not reveal itself in good works; that, therefore, there is a sense in which a man may be said to be "justified by works," inasmuch as these are necessary to show the actuality and quality of his faith; and that the faith which these people claimed to have, being simply faith in a creed and not in a Person, being of the head and not of the heart, was worthless and "dead." What is the good, he asks, of a man saying he has faith, if no works prove it? Can faith—such a faith—save him? Suppose a man to say that he has brotherly love, and yet dismisses from his door a needy brother or sister with nothing but words, what would his avowal amount to? Faith, narrowed down to itself, is a lifeless principle. Test this man who says he has faith, and ignores works: Say to him, you have faith, I have works; now exhibit, prove to me the existence of, your faith apart from works, and I will prove the reality of my faith by my works. You believe in one God, you say. That is better than not to believe at all; but even the devils share your faith; they, too, "believe and tremble." Wilt thou not be convinced, then, that "faith without works" has no existence, "is dead?" Take the case of our father Abraham; in the offering up of Isaac was he not "justified by works?" Were not his works a specimen of faith in action, and did not his faith reach its consummate perfection by his works? Did not his works fulfill that saying of Scripture, that his faith "was imputed unto him for righteousness," and gain for him the honorable title of "the friend of God?" Is it not evident that works, and not faith only, are necessary for justification? There was Rahab, too, quite a different character from Abraham—a Canaanite, a woman, a "harlot"—was she not a notable example of "justification by works," when, at the hazard of her life, she entertained the messengers of Jehovah, and dismissed them "by another way"? She certainly, could not have shown her faith except by her works. Just as the body is lifeless without the energetic presence of the spirit, so faith is dead without the energizing manifestation of good works.

III. Exposition.

Verse 14. *What doth it profit?* What is the use, or value, or good, of a man's profession, who says he has faith, and exhibits no works of true piety and brotherly love? The distinction is between merely intellectual, or theoretic, faith in the doctrines of the Gospel and vital, or heart faith. The latter is the faith that saves, and manifests itself in good works; the former does neither. *Can faith save him?*—such a faith, though it may go by the name of faith, a faith so unfruitful, so dead, which exists only in the head and does not change the heart, or renew the life—can faith so worthless as this?

Verse 15. *If a brother or sister, etc.*—He illustrates the folly and uselessness of such a faith by a familiar supposition. To relieve the literally needy was a recognized duty in the Old Testament economy; much more was it

IV.

obligatory in the Christian communion where love ruled—a love, however, which could have no existence if it did not show itself in works of self-sacrifice.

Verse 16.

One of you—who profess to have brotherly love, and the means of exercising it. *Depart in peace—good-by!* *Be ye warmed—clothed. Filled—fed. Ye give them not—extreme liberality in words, none in acts. What doth it profit?*—Would any man be so destitute of common sense as to suppose these unmeaning expressions constituted that most excellent grace of "brotherly love," which Christ and His apostles so greatly insisted on and exhorted? "Or would a poor starving person be persuaded to account it any better than a cruel mockery of his misery?" (Scott.)

V. Gleanings.

1.

All that is necessary to reconcile the statements of Paul and James, is to suppose that they contemplate the subject of justification from different points of view. The aim of Paul is not to demonstrate that good works are not necessary or desirable in religion, but that they are not the ground of justification. He contemplates man before he is converted, with reference to the question on what ground he can be justified; James, after he is converted with reference to the question how he may show that he has the genuine faith which justifies. Paul affirms that the sinner is justified before God only by faith in the Lord Jesus, and not by his own works. James affirms that it is not a mere speculative or dead faith which justifies, but only a faith that is productive of good works, and that its genuineness is seen only by good works. Paul affirms, that, whatever else a man has, if it is not a faith which is adapted to produce good works, it is of no value in the matter of justification. Supposing this to be the true explanation, and that these are the standpoints from which they view the subject, the reconciliation of these two writers is easy; for it was and still is true, that, if the question is asked, how sinner is to be justified before God, the answer is to be that of Paul, that it is by faith alone, "without the works of the law;" if the question is asked, how it can be shown what is the kind of faith that justifies, the answer is that of James, that it is only that which is productive of holy living and practical obedience (Barnes).

II.

There is much of this same kind of worthless faith in this world—faith that is dead; faith that produces no good works; faith that exerts no practical influence whatever on the life. The individual professes, indeed, to believe the truths of the Gospel; he may be in the Church of Christ; but he has not the Spirit of God within him, and is not actuated by the love of God; he is prompted by religion; not as act which could not be accounted for on the supposition that he has no true piety. In such a case a man may with propriety be said to be dead (Scott).

III.

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Specimens of ZION'S HERALD have been mailed to all the names sent us, up to the present time. Many have responded at once and ordered their names placed among permanent subscribers. We hope the pastor's of our Churches in New England will not delay to urge the canvass, as now is the best time to secure new names. The weather is favorable, but soon the days will be shorter and cooler.

A crowded hall listened, at the Preachers' Meeting last Monday, to Dr. S. W. Coggeshall. It was really the effort of his life. He never was in better voice, keener temper, or quicker wit. At times he rose to a strain of thrilling eloquence. He showed, by unquestioned testimony, that the beginning of the anti-slavery reform in the United States long anticipated the birth of Mr. Garrison, and especially that it was preceded by the labors of her ministers and the Discipline of the M. E. Church. His documentary evidences were simply overwhelming, and his sketches of the noble anti-slavery sentiments and sacrifices of our early fathers in the slaveholding South as Freeborn Garrison, as well as in the Northern States were interesting in the extreme. The picture of New England anti-slavery in all the Methodist Episcopal Conferences was very vivid, as a comlog under the eye largely of the animated speaker. His description of his own ordination, privately, by Bishop Emory, with a colored brother, Herrick, of Liberia, was particularly entertaining. This wonderful record will be continued on next Monday. If it should not be printed, those who failed to hear it have suffered a great loss.

The twenty-fifth annual Convention of the Sunday-school teachers of Massachusetts will be held in Worcester, on Wednesday and Thursday, Nov. 12 and 13. Dr. Vincent is to be pres'nt, and an instructive programme will be arranged for the occasion. It is expected that influence will be secured upon railroad fares, and low rates of board will be obtained for delegates at the hotels and boarding-houses of the city. Each evangelistic school is requested to send two delegates, and a contribution of three cents a member from the Sunday-schools is requested to meet incidental expenses.

The ex-committee, in harmony with the London S. S. Union, call upon the Churches to devote Sunday, Oct. 19, and Monday, Oct. 20, to services of prayer in behalf of Sunday-schools, and puissant sermons and addresses in the interest of the same institution; the evening of the Sabbath to be devoted to prayers and addresses upon the same theme, and Monday to social services of a similar nature.

Dr. A. J. Kynett, D. D., publishes, in a neat little tract, entitled, "Church Ex-cause in the M. E. Church," in the most condensed form, an answer to the questions, What is it? Who does it? How is it done? and, What is the Loan Fund? These tracts, which can be obtained from the office of the Church Extension Board, 1020 Arch Street, Philadelphia, are to be had to distribute among the people, when the collection for the important society is to be taken up. No home charity of the Church is more vital to her growth than this, and no society is enabled to show such early and such astonishing returns for the money it distributes.

Rev. Alfred T. Scott, son of our venerable senior Bishop, publishes an excellent little religious monthly entitled, *The Christian Companion; an Aid to Holy Living*. It fulfills its title; every month giving a pleasant variety of holy counsels and comforting words to earnest disciples. It has been carefully inspected by the school.

Charlemont. — A new ceiling of sheathing boards neatly fitted and painted is completed and paid for. The house, also, is being shingled, for which the cash is provided. The people and pastor are in full co-operation, and are more in earnest for the salvation of souls than for many years. May they grandly succeed!

The *Sunday Library*, No. 3, which fills fifty quarto pages, and is sold singly, for 15 cents, contains a touching religious tale by that well-known writer, Hesba Stretton. The periodical is published by J. S. Oglivie & Co., New York.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — The order of the day for next Monday is the balance of the very interesting address by Dr. Coggeshall. The committee on questions announced a series of addresses upon revivals. The first will be given by Rev. D. Wait on the last Monday of October. He will be followed by Revs. A. B. Kidder, O. A. Brown, J. Cummings, J. R. Day, and Wm. A. Morrison. The very able and exhaustive address of Dr. Coggeshall upon the "Relations of Methodism to the great Anti-Slavery Struggle" was intensely interesting. His personal part in that struggle was that of one of the foremost heroes in the fight. His complete knowledge of the events of those stirring times and the fullness of his preparation made this a valuable contribution to the literature of the times, which should be put in permanent form. His description of Mr. Garrison's work, as contrasted with that of the early Methodist preachers, was richly relished by the audience, and awakened a profound enthusiasm in them.

Boston. — Trinity Church has just held a service which for novelty and impressiveness merits attention. Children's Sunday is June 20 was so great a success that it was determined to hold a special service for old people, and on the occasion to have the church decorated with fruits instead of flowers. So a large committee was appointed, and on Sunday, Sept. 29, the church presented a scene of magnificence, rarely, if ever, seen elsewhere. Sheaves of wheat and oats, corn, squash, turkeys, beets, carrots, cabbages, tomatoes, apples, pears, grapes—everything, in fact, which the earth produces—were intermingled with flowers, vines, and gaily-colored autumn leaves, thus transforming the large audience-room into a fairy grotto. In the morning the pastor, Rev. John A. Cass, preached before a full house to old people, and at night a harvest concert was held by the Sunday-school, when every available inch was occupied, and hundreds were turned away, unable to gain admission to the prayer-meeting last Thursday evening.

Worcester. — The Methodist Social Union is doing nicely under the present management. The next meeting will occur in Wesleyan Hall on Monday evening next. After the collation Dr. J. H. Twombly will open the discussion upon "The Best Means of Developing the Social Life of our Churches."

Bromfield Street. — October 5th, six joined by letter, six on probation, and three were baptized. Brother Kendig conducts his meetings himself, either preaching or holding Bible readings every evening. The meetings are gathering power every day.

Cambridge. — At Trinity Church, under the efficient labor of Rev. D. W. Couch, \$4,300 were raised last Sabbath to reduce the debt and provide for all current wants of the year.

Medford. — There has been a glorious revival in this Church during the past two weeks, which has resulted in the quickening of Church members, the reclaiming of backsliders, and the awakening and conversion of the unawakened. During these meetings Brothers Malallen, Whistler, Chadbourne, Ware, and Cummings preached grand sermons. Miss Belle Leonard was also present during the week, and rendered efficient service. Mrs. Livermore made one of her most telling speeches at the temperance meeting. On Sabbath, Oct. 6th, eleven probationers were received into full communion, two joined by letter, one was baptized, and three joined on probation. Just as we open these lines, the sad intelligence comes that this Church, rejoicing in the sunshines of God's presence, has been overshadowed by a cloud of sorrow in the death of Miss Mary Lizzie Alden, one of the most beautiful characters and one of the most earnest workers in the Church and in the cause of Christ at home and abroad. She died peacefully on Monday morning, Oct. 13.

Hyde Park. — Five were received in full at the last communion, and one on probation. The lecture course began very auspiciously with an excellent lecture by Rev. A. J. Cough, D. D.

Lynn. — The Boston Street society is enjoying a very satisfactory prosperity. The social meetings—large, lively and spiritual, with able leadership—are a great power. A great many young people are in attendance. At the last sacramental service thirteen were baptized, twenty-two were received from probation and two by certificate.

Maple Street. — Rev. E. A. Manning has been earnestly contending for the faith in Glenmere. His work is of a high order, and as a leader in the war against whiskey and beer, he rejoices in the victory over the attempt to open drinking places in that part of the city. Long may this victory remain!

Glocester. — The pastor at Elm Street is striking vigorous blows against intemperance, as every Methodist preacher should. He is reported as saying that the city authorities are responsible for the increased sale of strong drink. They print their defense. The truth will win every time. Let the authorities join the pastor and temperance workers to stay the awful ravages of rum. It is not time to quibble, but to work.

Riverdale. — A very agreeable social gathering of the Cape Ann pastors and their families at the parsonage on the first Monday of the month is reported. Rev. Geo. E. Sargent gave an interesting lecture in the evening. The lecture of Bro. E. A. T. is highly spoken of. The short incomes pinch a little all the Cape Ann Churches, but the Lord smiles, and souls are being saved.

Bay View. — Rev. N. T. Whicker, of Boston, opened, last week, the lecture course.

It is highly spoken of.

Rockport. — Prostration of business retarded the material progress of this Church; but the vigilant pastor is watching his opportunity to advance. A course of lectures and a series of revival meetings are among the things of the immediate future.

Lowell. — The popular pastor of St. Paul's announces a series of doctrinal sermons on alternate Sabbath mornings, which will last till Conference. They are on grand old fundamental practical themes, and at his doors ought to bring a hundred additional attendants to church.

Newtonville. — Ex-Governor Clafin has presented Cushing University, Orangeburg, S. C., with \$8,000. May heaven reward him!

West Warren. — One good turn deserves another. Brother Barrows, of Brookfield, gives them very acceptable service. A number of his parishioners turned out, a few nights since, and husked his corn, had a good time, and love him more than ever.

Springfield. — The "missionary team-teach" at Rev. Brother Wagner's (pastor of Trinity Church), a few nights since, was a very interesting affair. 'Tis only one of many among that people.

Trinity Mission. — Flourishing from the beginning, they are about organizing into a separate charge, building a chapel in a favorable location. Several of the hundred families belonging to Trinity Church in Ward 1 will connect themselves with this second branch from this flourishing tree within a few years.

State Street. — The Young People's Society gives excellent entertainments and is very important part of the Church. So it should be everywhere. The pastor's humorous talk at their last, upon "My Summer Vacation," was received with marked favor.

Wilbraham. — Mrs. Smith, widow of the late president of Wesleyan University, has been visiting Dr. Steele, Mr. James P. Magee, the newly-elected trustees, has been carefully inspecting the school.

Charlemont. — A new ceiling of sheathing boards neatly fitted and painted is completed and paid for. The house, also, is being shingled, for which the cash is provided. The people and pastor are in full co-operation, and are more in earnest for the salvation of souls than for many years. May they grandly succeed!

East Boston. — At the Saratoga Street Church, on the first Sabbath of this month, nineteen persons were received into the Church by Rev. Dr. Clark—eighteen by profession of faith and one by letter. The lecture course at this church begins Nov. 6, with a lecture by Rev. Dr. Ovis H. Tiffany, of New York, to be followed by the Temple Quartette, Prof. Kimpton, and others.

South Boston. — The popular lecture course at Broadway M. E. Church was opened Tuesday evening, Oct. 7, by Dr. J. Peck, of Brooklyn, N. Y. Subject: "Pleck versus Luck." A large and appreciative audience was in attendance, and the speaker was in good mood for the occasion.

The lecture was quite too short, though occupying an hour and forty minutes in its delivery. It was packed full of sound Christian morality, apt illustrations, and genuine fun. Any church can afford to pay a good price for this lecture, for it will give the people "pluck." Mrs. Livermore, Prof. W. H. Niles, Dr. A. A. Willis, Dr. Thomas, of Brookline, and Dr. Duryea, of Boston, will appear in this course. This lecture enterprise is a success.

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singing the praises of God's people. Our Church was never in a more prosperous condition.

Hallowell. — Sunday, Sept. 25, two persons were baptized by the pastor of the M. E. Church, in the Kennebec river. In the evening a number were at the altar seeking salvation. Five joined class, Oct. 3, Oct. 5, two more were baptized, and six received into the Church in full membership. In the evening prayer-meeting the power of the Holy Ghost came on the people, and many were wonderfully saved.

At the Readfield District Ministerial Association held this week in Farmington, the reports from the several charges indicated a good religious interest on the district: Eight have recently risen for prayers at Phillips, with a continued interest. Four have sought the Lord in ways since camp-meeting. Sixteen were converted on East Weston and Weld, and six converted at Kent's Hill. Several able essays were read.

The Alfred M. E. Church was crowded, last Sabbath, on the occasion of a temperature concert. The exercises were very interesting.

The Biddeford Y. M. C. A. lecture course has been given by the Methodists on their programme: Rev. J. O. Peck, D. D., Rev. S. F. Upham, D. D., Rev. C. B. Pitblado.

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"COMPANIONSHIP WITH JESUS."

BY MRS. MARY D. JAMES.

Oh, blessed fellowship divine!
Oh, joy supremely sweet!
Companionship with Jesus here
Makes life with bliss replete;
In union with the Puritan crew,
I find my heaven on earth begun.
Our, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

I'm walking close to Jesus' side,
So near, so near; His smile,
The softest whispers of His love,
In fellowship so dear,
And feel His great almighty hand
Protects me in this hostile land.
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

I'm leaning on His loving breast,
Along life's weary way.
My pastor's smile, His smile,
Gives brighter day by day;
No woe, no woes, my heart can fear,
With my Almighty Friend so near.
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

I know His sheltering wings of love
Are always over me spread;
And though the storms may fiercely rage —
All calm He makes me feel.
My joyful spirit ever sings:
"I'll trust the covert of His wings."
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

Scripture References arranged by MRS. COL. LOWE, of Xenia, Ohio.

1 John 1: 3; Acts 10: 41.
Acts 2: 25; John 14: 24.
Luke 24: 32.
Matt. 24: 4; Luke 9: 29-32.
John 1: 30; John 17: 23.
1 Peter 1: 8.
John 15: 13.
Matt. 28: 20.

2 Cor. 6: 16; Gen. 5: 24; Gen. 6: 9.
1 Cor. 30: 21.
Num. 11: 17.
1 John 1: 7.
1 Cor. 4: 10-13.
John 15: 19.

John 13: 23.
Jer. 35: 21.

Prov. 4: 18.

Isa. 51: 12; Ps. 27: 2.

Ps. 119: 151.

Isa. 35: 10; John 17: 24-26.

THE TWO STREAMS.

BY REV. W. HASKELL, PH. D.

A mountain brook came foaming and tumbling down the side of a steep, rocky ridge, and suddenly emptied its waters into a stream which was quietly winding through the meadow below.

"What's this?" bawled the torrent, hoarse with vexation at being so suddenly brought almost to a standstill. "A funeral procession? Why don't you hurry up?"

"I am hurrying up," droned the stream; "don't you see how busy I am? Look at the stately trees and the water-grasses along my banks. I have to supply nourishment to all their thousands and millions of roots. And then see the flocks and herds which come down to my sides to drink. I tell you I do not spend an idle minute from morning till night."

"Not an idle minute, indeed!" spat the torrent. "You might as well be idle as to be putting away your time over such trifles. It may be well enough for you to grovel contentedly among roots and mire, but it will never do for me who descended from heaven and first struck the earth on a mountain top. I have a higher, holier mission than that."

"A higher, holier mission, truly!" retorted the stream. "If you have so high and holy a mission, and were born in heaven, and are so much above these earthly things, why do you come rushing down here at such a rate, dashing yourself to pieces among the rocks in your eager desire to reach the bottom? A pretty figure you cut, talking of being born in heaven and having a mission — yes, whose only aim seems to be to get down into the dirt as quickly and as deep as possible? If you don't like the mire, what are you here for?"

"But don't I come down beautifully?" rejoined the torrent. "Look at the graceful curves in which I move; see how my snow-white foam glistens beside your dim, sluggish water; and how the rainbows in my spray arch over me like a beautiful crown. Don't you wish you could display such beauty?"

"Don't I?" replied the stream. "See my great, branching trees and my many-colored flowers. What can be more graceful than the waving of my grasses? And do just see these lilles," with a proud toss of its waves which made the bright flowers twinkle in the sunshine like stars.

"But," said the torrent, "strangers come far and near to see me leap down the rocks, and artists, too, with their pencils and their curious instruments, come to admire my beauty and to carry away my likeness, so that others may admire it."

"And bands of laughing children play along my shores," said the stream, "and gay young people make the air ring with their happy voices as they dip their oars in my still water."

"And I wouldn't stand such imposition. I'd toss about so as to drown the whole of them; or at least give them a good fright, and show them that I wasn't to be made a tool of whenever they wanted a little amusement."

But as they discussed they journeyed on together, and, with much eddying and whirling, gradually accommodated themselves to each other's gait. The torrent grew less hasty and the stream less sluggish; and finally they had completely united into a single river.

By and by there began to be an agitation. The river soliloquized: "I am tired of this humdrum life. I long for more bustle and activity. Indeed — and its waters quivered and tossed more violently — I begin to fear that my past life has been wasted. What opportunities have I thrown away?"

But it was approaching a cascade, and the change in its feelings rose not from any increase of wisdom, but from a change in its channel. It grew more and more convinced of the folly of dozing away life in lazy wanderings through flat meadows, till at last its enthusiasm overcame all restraints of propriety and habit, and away went the whole body of water, churning itself to foam among the rocks, flinging high its spray and overrunning its path with rainbows. But when the cataract had been passed, far away in the distance it was winding again at its ease, with herbs of cattle and companies of children resting of sport on its banks, with trees and flowers bending over its edge, and lilies floating on its bosom like bright-eyed children.

Miscellany.

THE STRAIGHT PATH.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend who was advising him to study God's Word if he would learn how to live. "There are plenty of books written now-a-days that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk and took out a couple of rulers, one of which was slightly bent. "With which of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you think?"

"One line is not straight and true, is it? When you mark out your path in life, don't use a crooked ruler!"

Then the teacher fell, too — with a strap.

man, who was set like a packing-box in one corner, if he was married. "No; I am a bachelor," stiffly replying, "and nothing more." I observed the host, warming up the subject, "how long have you been a bachelor?" There was another lull in the conversation.

.... Said old Mr. Wisowil: "There is a passage of Scripture, brethren, they're impressed me much, very much; I've thought on't and thought on't, and I'm still thinkin' on't. I dismembered just what it is, and ev'ry sentence, for I can't remember the carder tell how much av a solis it is to me on my journey through this vale o' tears."

.... Teacher (in the public school, trying to illustrate the brittleness and elasticity of different objects): "If I let this glass (the piece of gum fall, what will happen?"

Small Boys (in chorus): "They'll drop."

Teacher (impatiently): "No! not but suppose I drop them, what will result?"

Boys (more vociferously than ever): "They'll fall!"

Then the teacher fell, too — with a strap.

Gems of Religious Thought.

Little talent well improved — Little service rightly done — Be it all thy Master's task,

Bring the virtue of my power and crown.

.... Even as a throw is to his surroundings the sunbeam is to the shadow of his own soul! — Dr. Puddle.

Prayer in the morning is the key that opens the God's mercies and blessings. Prayer in the evening is the key that shuts us under His protection and safeguard. — Rutherdale.

.... Once read an inscription over the gate of a cemetery; the words were these: "They rest from their labors, and their works do follow them." A voice whispered, "What works?" — Bishop Whipple.

A little I'm hurt, but not yet slain; I'll put it down and bleed awhile, And then I'll rise and fight again. — Sir Andrew Burton.

.... Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withheld. — Cudworth.

.... There are men who no more grasp the truth they seem to hold than a sparrow grasps the message passing through the electric wire on which it perches. — Norman McLeod.

.... The fruit of righteousness is wealth and strength and honor; the fruit of unrighteousness is poverty and anarchy, weakness and shame; for not upon mind, but upon moral, is human welfare founded. — Charles Kingsley.

We joy in the radiant season, The time that we love the best, When the sea's calm flow, and the sunset glow.

As the bring the needed rest.

O! sweet is the autumn golden, Glad is the early morn;

And soft is the light that falls at night Upon the world's singing hours.

And all the world sings happy lays,

And our hearts are stirred to songs of praise,

For our Heavenly Father knoweth

We have need of all these things.

.... As the Dead Sea drinks in the river Jordan, and never the sweater, and the ocean all other rivers, and is never the fresher, so the world receives daily mercy from God and will remain insensible to them — unthankful for them.

.... The world is but an aggregate of microcosm, yet some people live in their little microcosm and imagine it to comprise pretty much the whole world. They might as well assume a fraction to be equal to the whole, or seek to satisfy themselves with a dinner by taking a spoonful of soup. — Christian at Work.

.... Christianity, in its divine service to a troubler, will not break a twig, braise a flower, crush an insect, or distract a honey-bee in the garden of life. As it goes from sac to die to duty, from teaching to burden-bearing, the echo of its angelic song is everywhere heard. — On earth peace, goodwill to men. — Golden Rule.

Tears trickled down the man's cheeks as he heard. They went on again singing pretty Sunday-school songs, one after the other, ending with, "Rock of ages, elect for me."

Their prattling voices hardly speaking the words plain. With the echo of that noble hymn lingering in his ears and his heart, the poor drunkard went away.

It was the first time he had listened to the voice of his good angel in many a year. The blessed messenger led him to seek religious counsel and religious friendship. Patiently he led him, till his trembling faith accepted Christ — the Rock of Ages — as his Master. The poor drunkard was Tom Sturges. The music of death had lured him to ruin. The songs of heaven had saved him. — Youth's Companion.

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COLLEGIATE EDUCATION.

BY REV. H. W. CONANT.

The criticisms of ZION'S HERALD upon Harvard College have called the attention of thoughtful men anew to some of the practical questions that necessarily arise concerning the probable results of what is called "higher culture," if it is to be attained under circumstances so demoralizing as those represented by the article referred to. It must be admitted that other things being equal, the best educated man has the advantage in every position in life.

Again, it is a noteworthy fact that many of those parents who are most anxious to give their children the advantages of a liberal course, have themselves been made to feel most keenly the need of it because they could not enjoy the advantages necessary to obtain it. But anxious as they are to give their children what the coming times are to demand, they stop to consider whether, after all, the possible price they are to pay is not too great. They reasonably ask if superior mental culture, obtained at the expense of purity of character, is not a waste of time and money—aye, more, if it is not a curse rather than a blessing.

The writer knows persons who dare not send their sons to certain colleges because they feel that in the critical period of their lives—from sixteen to twenty—they may form habits that will undermine their characters and lives because of the atmosphere in which for four years they must necessarily live and breathe.

Nor is there a groundless one. More than one son has returned from college to disgrace his name and parentage. Need it be wondered at when professors and tutors not only teach that the use of wine in moderation is useful, genteel and healthy, but drink it with them?

Since the annual boat races and baseball games have come to be a prominent part of the development of "the physical culture" connected with most of our colleges, many parents have felt that the chances for their children to be useful, industrious and virtuous citizens are much better outside of the colleges than inside. About one hundred and fifty college boys have made the half of one of our New England hotels "ring again" with their boisterous revelry during the past season, to the disgust of sober and sensible people. One gentleman expressed himself emphatically indeed, when he called that scene a "representation of educated heathenism."

This condition of things demands the careful consideration of the friends of higher education. The work must be carried forward. But the evils connected with it must be eliminated. Attention must be directed to it, and if the "powers that be" in certain colleges cannot reform them, then the people will give their patronage to institutions that do have a healthy and elevating atmosphere for the youth of our land to breathe in while securing thorough intellectual training.

The Farm and Garden.

HINTS ABOUT WORK.

(Collected from the American Agriculturalist for October.)

Asparagus.—Cut and burn the tops, and apply a heavy dressing of coarse manure to the bed.

Quinces should be handled with care. They are generally sold by the hundred, and they should be counted when put in the packages, and the number marked on the outside.

Vinegar.—For this, it makes no difference how rapid the fermentation takes place. A large amount of fruit and for market may be saved and turned to the best account by making it into vinegar.

Pomace from the cider press is not much value as fodder, and is but little desired by domestic animals. It may be given to the pigs in small quantities. If left in a heap, it gives off a bad odor; the best way is to put it in the manure heap.

Fruit Cellars should be provided with ventilators so arranged that they can easily be thrown open. It is best to leave the fruit in open sheds until cold weather comes, being careful that it is removed to the cellar before being exposed to severe cold.

Horses.—The season is too far advanced for turning horses out at night. A cold rain coming on suddenly, may do much harm. If horses are caught in the rain and thoroughly drenched, it will be well to rub them dry, and then blanket them as soon as they reach home. But the blankets should never be put on until the horses are thoroughly dry.

Root Crops.—Mangels and beets are not hardy, and should be put away safely before severe frosts. In putting these roots, it is well to remember that to prevent heating, they should be put into the pits when dry; the pits should not be too high or wide, but may be as long as desired, and a vent-hole will be necessary at every six feet.

Corn Husking.—Corn is a crop that needs to be finally disposed of in the field. It cannot well be stored in stacks or barns as other grain, because the ears and husks cannot be dried perfectly. As delay in the field will not dry the ears thoroughly, there is no need to wait for the husking. Two weeks' exposure is sufficient to prepare the crop for husking, and in the pleasant October days it may be husked with less inconvenience than later.

Sowing Corn Stalks.—There is no necessity to make large stacks of stalks, as they keep better in small ones. Many farmers in the Eastern and Middle States put them up in large shocks in

the field, or a lot near the barn, binding them well, especially at the top, and the fodder keeps bright and green in this way.

Sundry Matters.—Every kind of litter and waste matters, except weeds in seed, may be gathered and spread in the yards. Abundant litter for the stables and pens will be valuable; straw is worth too much for feed to be trodden under foot. If the straw, buy some thin steers, or take some cattle for feeding on shares; but give something besides the straw. A general cleaning up about the barns, stables, house and garden, will testifying of his work, his kindly ways, his truthfulness to obligation.

The funeral service was held in the church he had so constantly attended for some forty years. The pastor read Psalms, March 14, 1837, and died at Bethel, III., Sept. 6, 1879, aged 42 years and 6 months.

In an attractive home, in one of the prettiest and busiest of the smaller New England cities, Mr. Libby spent his boyhood and youth. He was early converted, and united with the M. E. Church, and from the first consistently honored this relation. After thorough preparation in the Saco High School, he entered Bowdoin College, Brunswick, Me., where he graduated with special honor in 1863. He subsequently taught two years in his native State, and then pursued his theological course at Garrett Biblical Institute, graduating in 1867. For one year he served the Church at Odan, Ill., then transferring to the Rock River Conference, he accepted the chair of mathematics in Rock River Seminary. Returning to the pastorate, he has served the Church at Malta, McHenry, Big Foot, Danville, Channahon, Piattville and Bethel, where he ceased to work, and entered upon his reward. Whatever Mr. Libby did, he conscientiously and thoroughly cared for. Yet with a childlike submission, moved by supreme love for her Heavenly Father, she had a "desire to depart." In reply to a question from her pastor touching the future, she said, "The way is very clear." He remarked how true and how grand the truth that "this is not our abiding place," whereupon her pale countenance flushed with an indescribable pleasure, and her eyes danced with joy ecstasie, meaning the thanks she could not speak. She selected, as best expressing her hope of immortal glory, and requested that the same should be used as a text for her funeral sermon — 2 Cor. 4: 17, 18.

On Aug. 14, 1879, about noon, she called for her brother—Rev. Wilbur V. Chase, of the East Maine Conference—and her mother, sisters and friends, bade them an affectionate good-bye, and with the precious name of Jesus quivering on her lips, "quit this mortal frame" for a mansion of eternal light. The funeral service, which took place at the church in Unity village, was in character with the high esteem in which our dear sister was held by the community at large. The pulpit and altar were profusely and beautifully decorated with choice flowers, crosses, and wreaths, which were tastefully arranged by many loving hands.

Cauliflower Salad.—Boil a cauliflower in salted water till tender, but not overdone; when cold, cut it up into small sprigs. Beat up together three tablespoonsful of oil and one tablespoonful of tarragon vinegar, with pepper and salt to taste; rub the dish very slightly with garlic, arrange the pieces of cauliflower on it, strew over them some capers, a little tarragon, chervil, and parsley, all finely minced, and the least bit of dried thyme and marjoram powdered. Pour the oil and vinegar over, and serve.

Snow Pudding.—Soak half an hour half a box of gelatine. Then pour over it one pint of boiling water; one cup of sugar and the juice of two lemons; strain through muslin and let it cool; have ready a boiled custard made of the yolks of four eggs; and one quart of milk. When the jelly is hard and the custard cold, cut up the jelly and put into the custard with a whip on the top made of the whites; flavor the custard with vanilla.

Chili Sauce.—Stew one peck ripe tomatoes one hour; one quart sliced onions, six green peppers chopped on, to be added after cooking the tomatoes; one cup mustard seed, two cups brown sugar, one quart cider vinegar, four table-spoons salt, one table-spoonful ground cloves, one table-spoonful ground cinnamon, one table-spoonful ground allspice. Put in the spices, take it off the fire, bottle, and cork tight.

EDUCATIONAL.

There are five Chinese boys in attendance at Phillips (Exeter, N. H.) Academy this term.

Last year the average daily attendance of New York city schools was 120,000.

Two Japanese students are expected at Johns Hopkins University.

Chicago has just enrolled 46,609 pupils in her schools, and provides for their instruction 850 teachers.

The teaching of Latin has been discontinued in the common schools of Halifax, N. S., as it was held to be injurious to the giving thereof of a sound English education.

Dr. Sears has provided fourteen free scholarships for colored students at Atlanta University. If possible, seven young women and seven young men will be selected.

The students of Dartmouth College are exercising their muscles by laying out the College park in drives and walks and providing rustic decorations. Better so than hazing, or fighting the faculty.

Dr. Sargent, by virtue of his appointment to the department of Hygiene at Harvard, has a seat in the faculty and full charge of his department. He will not lecture, but will give individual instruction and advice in the gymnasium.

Horses.—The season is too far advanced for turning horses out at night. A cold rain coming on suddenly, may do much harm. If horses are caught in the rain and thoroughly drenched, it will be well to rub them dry, and then blanket them as soon as they reach home. But the blankets should never be put on until the horses are thoroughly dry.

Root Crops.—Mangels and beets are not hardy, and should be put away safely before severe frosts. In putting these roots, it is well to remember that to prevent heating, they should be put into the pits when dry; the pits should not be too high or wide, but may be as long as desired, and a vent-hole will be necessary at every six feet.

Corn Husking.—Corn is a crop that needs to be finally disposed of in the field. It cannot well be stored in stacks or barns as other grain, because the ears and husks cannot be dried perfectly. As delay in the field will not dry the ears thoroughly, there is no need to wait for the husking. Two weeks' exposure is sufficient to prepare the crop for husking, and in the pleasant October days it may be husked with less inconvenience than later.

Sowing Corn Stalks.—There is no necessity to make large stacks of stalks, as they keep better in small ones. Many farmers in the Eastern and Middle States put them up in large shocks in

Obituaries.

Moses A. Harriman was born in Bridgewater, N. H., May 3, 1812, and died in Holliston, Mass., Sept. 12, 1879.

He was received into this Church in 1845, and has since been in the office of trustee, steward, class-leader, Sunday-school superintendent, and faithful in all these positions. He was a pillar in our Zion, able and willing to help carry the burdens, and delighted to see the cause prosper. We greatly sorrow at our brother's departure, so wise in counsel and able in assistance. He has left a good name as a citizen and business man, testifying of his worth, his kindly ways, his truthfulness to obligation.

The funeral service was held in the church he had so constantly attended for some forty years. The pastor read Psalms, March 14, 1837, and died at Bethel, III., Sept. 6, 1879, aged 42 years and 6 months.

Sunday Mornings.—Every kind of litter and waste matters, except weeds in seed, may be gathered and spread in the yards. Abundant litter for the stables and pens will be valuable; straw is worth too much for feed to be trodden under foot. If the straw, buy some thin steers, or take some cattle for feeding on shares; but give something besides the straw. A general cleaning up about the barns, stables, house and garden, will testifying of his work, his kindly ways, his truthfulness to obligation.

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Dr. Gideon Libby, of the Rock River Conference, was born at Saco, Me., March 14, 1837, and died at Bethel, III., Sept. 6, 1879, aged 42 years and 6 months.

In an attractive home, in one of the prettiest and busiest of the smaller New England cities, Mr. Libby spent his boyhood and youth. He was early converted, and united with the M. E. Church, and from the first consistently honored this relation. After thorough

Died, in Boothbay, Me., July 11, 1879, MARY WYLIE, aged 25 years.

When but twelve years of age she gave her heart to Jesus, and united with the Church which she so much loved, and which by her pure, devoted, Christian life she adored. The fruits of the Spirit were so manifest in her character, that her genuine goodness impressed itself upon all who knew her; and as we laid her down to sleep beneath the green sod, on that holy Sabbath, so calm and still of sun, we could truly say, "The emblems of her holy, calm and tranquil life." Unexpectedly to us her spirit, now in the world beyond, to shine with more lustre in the land beyond. She leaves a companion, father, sister and brother to mourn her early departure.

B. C. WENTWORTH.

Boothbay, Me.

Rev. GIDEON LIBBY, of the Rock River Conference, was born at Saco, Me., March 14, 1837, and died at Bethel, III., Sept. 6, 1879, aged 42 years and 6 months.

In an attractive home, in one of the prettiest and busiest of the smaller New England cities, Mr. Libby spent his boyhood and youth. He was early converted, and united with the M. E. Church, and from the first consistently honored this relation. After thorough

preparation in the Saco High School, he entered Bowdoin College, Brunswick, Me., where he graduated with special honor in 1863. He subsequently taught two years in his native State, and then pursued his theological course at Garrett Biblical Institute, graduating in 1867. For one year he served the Church at Odan, Ill., then transferring to the Rock River Conference, he accepted the chair of mathematics in Rock River Seminary. Returning to the pastorate, he has served the Church at Malta, McHenry, Big Foot, Danville, Channahon, Piattville and Bethel, where he ceased to work, and entered upon his reward. Whatever Mr. Libby did, he conscientiously and thoroughly cared for. Yet with a childlike submission, moved by supreme love for her Heavenly Father, she had a "desire to depart." In reply to a question from her pastor touching the future, she said, "The way is very clear." He remarked how true and how grand the truth that "this is not our abiding place," whereupon her pale countenance flushed with an indescribable pleasure, and her eyes danced with joy ecstasie, meaning the thanks she could not speak. She selected, as best expressing her hope of immortal glory, and requested that the same should be used as a text for her funeral sermon — 2 Cor. 4: 17, 18.

During his sickness, which was long and painful, she never once repined. She was a great lover of her earthly home. Many ties bound her to the friends of her youth and to the old farm, where she was so devotedly loved and tenderly cared for. Yet with a childlike submission, moved by supreme love for her Heavenly Father, she had a "desire to depart." In reply to a question from her pastor touching the future, she said, "The way is very clear." He remarked how true and how grand the truth that "this is not our abiding place," whereupon her pale countenance flushed with an indescribable pleasure, and her eyes danced with joy ecstasie, meaning the thanks she could not speak. She selected, as best expressing her hope of immortal glory, and requested that the same should be used as a text for her funeral sermon — 2 Cor. 4: 17, 18.

His last sickness lasted but a few weeks. From the first he impressed us that he would never recover. Though for the sake of his family and the work he desired life, he was perfectly resigned to the Master's will. He made every plan for the funeral, the interment, the future of his family and the care of the Church until Conference, with the most perfect composure and prudence. To the last, though enduring extreme suffering, he was thoughtful of every interest and work. His faith was steadfast. At the last he said: "I am trusting fully in Christ, and He completely saves." His remains were carried to Sterling for interment, where a large company participated in the funeral services. His wife and children are entitled to the sympathy and care of the Church for which the husband and father gave his life.

J. M. C.

Mrs. Clarissa Clancy, of George, N. H., departed this life June 9, 1879, aged 71 years and 11 months.

Mother Clancy was for many years a worthy member of the M. E. Church. The last year her feeble health kept her close by her own fireside, yet she did not murmur nor complain; even though she was to her pastor a valuable helper. She was confined to her room but a few weeks. She suffered much, but bore it patiently, calmly saying, "The Lord's will, not mine, be done." She died well. May her last words be remembered by the children who survive her!

J. M. C.

Mrs. Sarah Perry, long familiarly called "Aunt Sarah," died in Newport, N. H., Sept. 2, 1879, aged 93 years, 9 months and 10 days.

Aunt Sarah, at the time of her death, was the oldest person in Newport. She was in the early days of our country, even more than three years before Washington was elected President, she was permitted to witness the marvelous developments of the nation for nearly a century. Of these she often spoke, gratefully recognizing the superior blessings of the present over those of the past.

She was born in Henniker, N. H., and exhibited in her long and useful life the well known characteristics of the early settlers of the Granite State. Her childhood was passed on the farm her father — Alexander Whitney — reclaimed from the wilderness. Physically, she was remarkably vigorous, surpassing, in this respect, many of her sex even in those hardy days. Mentally, she was clear and brilliant, and all her faculties of body and mind were well preserved to the last, except her hearing, that being somewhat impaired. Like others of her day, she was noted for diligence; her years, though many, were well employed. Spiritually, she was a true Christian. The time of her conversion and union with the Church is not known, but in 1859 she joined the M. E. Church, at Newport, by letter, and from that time her death, was a faithful member, aiding the Church by her prayers, and worldly substance, according to her means. Her religious life was genial and sunny, yet firm and practical. The Bible was especially dear to her; many prayerful persons rendered its contents familiar, and well equipped her for the duties and conflicts of life. She was always mindful of the feelings of others, sought by word and deed to lighten rather than increase the burdens of humanity. Though ever ready to minister, she earnestly strove not to become a burden to others; yet when necessary compelled her to receive the ministrations of loved friends, she was deeply grateful for such favors.

Receiving a severe shock, by a fall a few weeks before her death, she fell into a coma, which she was nearing the end of her long pilgrimage. But death to her had no terrors; the Saviour was near. His rod and staff supported the aged one.

"I feel that I am almost home," was her repeated testimony during those weeks of pain, yet she prayed, and desired the prayers of others, that she might patiently suffer and wait God's time. Her last night was one of extreme suffering, but it passed at length; and as the morning dawned upon the weary watcher, the celestial morning dawned upon her, and into those fading glories, her heavenly home, she sweetly passed.

A. W. B.

Died, in Barnard, Vt., July 16, 1879, LUCY ADDISON PERKINS, aged 74 years.

Mrs. Perkins was born in Hartland, Vt. She was converted when she was sixteen years old. She spent a large portion of her life in Pomfret, but for some years previous to her death she lived in Barnard. Her health was feeble, and for many years she lived a widow, but she never complained. Her trust was in God. During her latter years, especially, she enjoyed much of His presence. Her last sickness was painful, but through grace she was sustained, as she drew near the "all bliss beyond." Again she said, when told that she was dying, "This is glorious." Thus died the Church of which she was an efficient member will miss her; her friends will miss her; but our loss is great.

Dr. F. P. FLANDERS.

Died, in Fitzwilliam, Aug. 15, 1879, HATTIE M. SPAULDING, adopted daughter of Mary M. Spaulding, aged 16 years.

Hattie possessed an amiable and retiring disposition, and won the confidence and love of all who knew her. She was making herself useful in teaching music, also in aiding and instructing children from two years old and upward to sing in the Sabbath-school concerts. She will be missed in the Church and choir as organist. She had never made a public profession of religion, but had repeated and sung verses of hymns which were very expressive of her love for the Saviour

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, October 7.

Twelve vessels have been lost by a severe northerly gale on the coast of Mexico.

Ten thousand house carpenters in Paris have struck for higher wages.

The land exchequer in Ireland is on the increase; the right of tiller of the soil to own it, is advocated, in all the gatherings.

Counterfeits \$5 bills on the National State Bank of Troy, N. Y., are in circulation.

In the Connecticut election yesterday the constitutional amendments, providing for biennial sessions of the Legislature and for the extension of the tenure of office in the case of judges of the higher courts, were overwhelmingly defeated.

There was a decided advance in bread-stuffs and cereals in the Chicago and Philadelphia markets yesterday.

A Supreme Court decision in the case of the Pittsburgh riots holds the city and county responsible for all damages sustained by the conduct of the rioters.

Wednesday, October 8.

The Fall River strike has come to an end; the spinners voted yesterday to resume work at the old price.

Nearly one thousand houses in the French quarter at Shanghai were destroyed by fire recently.

Boston's subscription for the Memphis sufferers has reached nearly \$2,500.

Three thousand people attended the opening session of the seventeenth annual meeting of the American Board of Commissioners for Foreign Missions, at Syracuse, yesterday. Interesting reports were presented by Secretaries Alden and Clark.

Thomas J. Borden, Treasurer of the American Bank Works, and Richard Borden, Treasurer of the Troy and Richard Borden Manufacturing Companies in Fall River, have made an assignment. The liabilities of the former amount to \$1,100,000; of the latter, \$300,000.

Hon. John Quincy Adams was nominated for Governor, and William R. Plunkett for Lieutenant-Governor, by the Democratic Convention of this State yesterday.

The Interior and War Departments are at variance over the Indian outbreak.

Thursday, October 9.

Hon. George B. Loring gave the address at the Cushing memorial services at Newburyport yesterday.

Troops have been sent to Ireland on account of the land trouble.

An extensive strike has been inaugurated in the Pennsylvania coal districts.

The robbers of the Leavenworth (K. H.) bank have been discovered and indicted.

Gen. Roberts, commanding the British forces in Afghanistan, in a conflict on the 6th inst., captured twelve guns from the Afghans, and drove them from the field. The British loss was eighty men killed and wounded.

The Utes have been severely punished by General M'Grath's command.

Friday, October 10.

The centennial anniversary of the siege of Savannah and the death of Sergeant Jasper was commemorated yesterday. About 20,000 people participated, and Senator Gordon gave the address.

The Peruvians have captured from the Chilian the noted ram "Huascar."

Gen. Grant was royally entertained on Wednesday night by Senator Sharon at Belmont, Cal.

An express car of the Chicago and Alton Railway was robbed yesterday of about \$30,000, by a band of thieves.

The Irish Home Rulers have made an appeal to Irishmen in the United States to contribute to their object of securing ownership of the soil.

Saturday, October 11.

Two hundred and sixty-seven farmers with their families have sailed from Liverpool for this country, en route to Texas.

A New York policeman has been fined \$2,500 for insulting a lawyer, and beating a citizen without provocation.

Sixteen new cases of fever were reported at Memphis yesterday.

The Pacific express train on the Michigan Central railroad collided with a switch engine on the main track early yesterday morning, telescoping three cars, and the remaining cars on top of each other, killing over twenty and wounding about thirty passengers and employees.

An anti-slavery league has been formed in New York.

Monday, October 12.

Two express trains on the Baltimore and Ohio railroad collided Saturday night at Belton, W. Va.; four persons were killed and several wounded.

Walter Paine, the defaulting ex-treasurer of the American Linen Company of Fall River, has been arrested at Quebec.

The statue of Josiah Quincy, the second mayor of Boston, was formally unveiled in this city on Saturday.

No application, it is said, has yet been made for the English mission.

A dangerous \$20 counterfeit legal-tender note, series of 1875, letter G, is in circulation.

Public attention is called to these facts in connection with the orders from the Post-Office department at Washington: A letter directed "Box 2012, Boston," cannot be delivered if it has not the name of the State, "Mass." upon it. "Boston Highlands," will not do; it must be "Roxbury, Mass." "Old Cambridge, Mass." is not proper; it must be "Cambridge, Mass." "Readville, Mass." is contraband; it should be "Readville Station, Mass." "City" will not do for local letters; "Boston, Mass." must be the address in all cases, even when mailed at the main office itself. "New York City" is placed under the prohibited letters, the proper address being, according to the order, "New York, N. Y." simply, and the State must be designated.

RHODE ISLAND.

The fall meeting of the ministers of the Providence and Providence North districts, held at Attleboro, Oct. 6 and 7, was an unusually good one. Rev. Dr. Talbot was chosen president, and Rev. E. Turrell, Jr., secretary. Monday evening Bro. Jordan preached on Heb. 11:6. Brother Whitcher presented an essay advocating the removal of the limitation of the term of our present pastorate. It is hoped that the patrons of the HERALD will have an opportunity of reading this essay. Brother Steele offered an essay on the negative side, which he declined to have published. In his view, ourills are deeper than can be cured by a longer pastorate. This subject brought out an extended discussion, which ended in the passage of the following resolution by a vote of 110 to 9:

"Resolved, That the rule in the Discipline necessarily limiting the time of the pastoral of a minister in any one Church to three consecutive years, should be repealed."

All the other essays on the 1st were presented, and Brother Smith preached on Tuesday evening on Acts 17: 29. Altogether, the day was a rich one. Brother Seavey spared no pains to make the occasion a pleasant one to his brethren, and the friends at Attleboro showed a generous hospitality; an excellent dinner in the vestry being one of its features. The tendency of the brethren to depart on Tuesday, resulted in a vote to close the next meeting (which will be held at Hope Street Church, Providence, in February) on that day. A pleasant feature of the meeting was a very graceful speech by the Agent of ZION'S HERALD, whose frequent appearance among us would be most welcome, as would the editor's.

It is known that the Thomson Church, Pawtucket, has been seriously embarrassed in its finances for several years past. Under the lead of Brother Patterson its floating debt has been reduced from \$1,600 to \$725, and the mortgage from \$4,000 to \$3,570. Twenty were lately received into full connection, and fifteen have joined on probation since Conference. We trust a brighter day is dawning on Thomson Church.

At the Baptist State Convention in Providence, on the 7th inst., the Second Baptist Church in Newport (late Mr. Malcolm) was received into the fold, notwithstanding its free-communion, pietistic and practical.

Provident will never willingly surrender Dr. Taylor to Boston, as pastor of Tremont Temple Church. Since he has been in this city he has endeared himself to the whole Christian community. He is a man "ready to every good word and work," and his removal would occasion a great void in religious circles.

Brother Benjamin Mumford, of the First Church, Newport, who has been ill for several months, is again on the street, to the joy of his many friends.

The venerable Dr. Shepard, for thirty years pastor of the Congregational Church in Bristol, died on the 5th inst., aged 87. A good man has gone to his rest.

BAKER'S BREAK ST COCOA is a general favorite. Medical men recommend it as preferable to tea or coffee for nervous or delicate constitutions. Sold by leading grocers everywhere.

UNION MINISTERIAL ASSOCIATION MEETING, Guildhall, Vt., commenced Monday evening, Oct. 20, and concluded Wednesday evening, Oct. 22.

Preaching. Monday evening at 7:30 o'clock, by J. H. Brown; alternate, Nofe Fisk.

Tuesday, p. m., at 2 o'clock, by E. S. Locke; alternate, C. W. Stowell. Evening, 7:30 o'clock.

S. P. Heath; alternate, A. B. Russell.

Wednesday, p. m., 2 o'clock, R. L. Brune, O. D. Chapman; alternate, 7:30 o'clock, G. A. McLaughlin; alternate, T. T. Stetson.

ESSAYS: I. Educational Qualifications for the Ministry, L. C. Dickinson, N. C. Alvord, N. M. D. Granger, 2. Christian Purity and Maturity, N. Fisk, D. L. White, F. C. Chase, 3. Christ's Caution, Matt. 16: 16, J. T. Davis, W. R. Davenport. 4. Evidence of the Work of the Holy Spirit, 5. Obstacles to the Work of Promoting Piety and Holiness, 6. What to Meet Them, J. H. Brown, J. Morris, H. T. Jones, 7. Church Fairs and Festivals, Their Relation to Revival Work, J. H. Winslow, A. W. Brown, E. F. Colson; 8. First Baptism, N. Fisk; 9. The Last Farewell, F. S. Locke, A. G. D. Smith; 10. Fasting and Prayer as a Means of Promoting Revival, J. S. Spivier, C. J. Fowler, J. McDonald; 11. The Kind of Preacher Best Adapted to Promote Revivals, G. A. McLaughlin, C. W. Chapman; 12. The Agency of the Bishop in Revival Work, R. L. Bruce, J. Tibbets, C. W. Stowell.

THE THREE LITERARY SOCIETIES of Greenwich Academy propose to issue an eight-page monthly paper. The price will be fifty cents a year, and the first number will be published in the middle of the month. Mrs. Krasner, whose husband was four years principal of the institution, has lately revised old memories by a visit to the scenes. Dr. Churchill lectured on "Italy and Rome," Oct. 7, in Academy Hall, and G. M. Carpenter, eq., of Providence, lecturer to the commercial students, on the 31st, on "Banks and Banking." The middle of the term brings in several new students.

The directors of the Vineyard Camp-meeting Association held their annual meeting at the Mathewson Street vestry on the 8th inst. The financial report was satisfactory.

The agent was directed to correspond with manufacturers with reference to furnishing a chime of bells for the camp-meeting grounds.

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